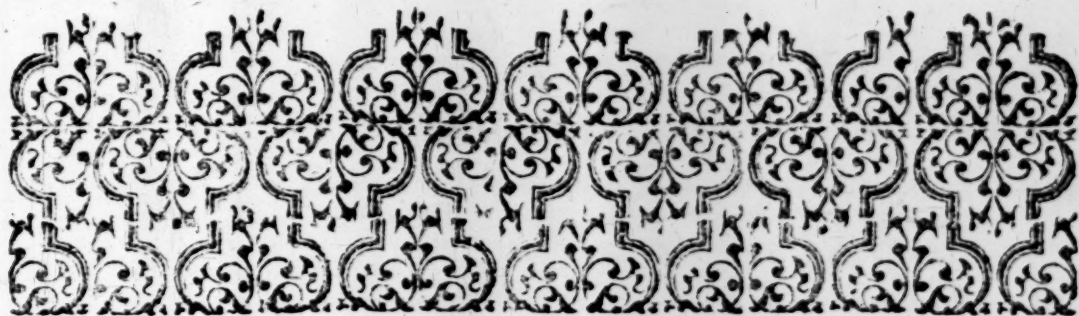


A
SERMON
PREACHED AT
CERN, IN THE COVNTY
of Dorset, the 18. day of September
1623. at the Visitation of the Right
Reuerend Father in God, the Lord
Bishop of BRISTOLL.

BY
ROBERT LOVGHER Pastor of
Mapowder.

HAGGAI. I. 4.
*Is it time for your selues to dwell in your sieled houses, and
this house lye wast?*

L O N D O N,
Printed by I O H N L E G A T T, for FRANCIS
CONSTABLE, and are to be sold at his
Shop at the Signe of the White Lyon, in
S. Pauls Church-yard. 1624.



To the Right Reuerend Father in
 God, ROBERT (by Diuine prouidence) Bishop
 of BRISTOLL; R. L. wisheth all health
 and happinesse both Temporall
 and Eternall.

Wright.



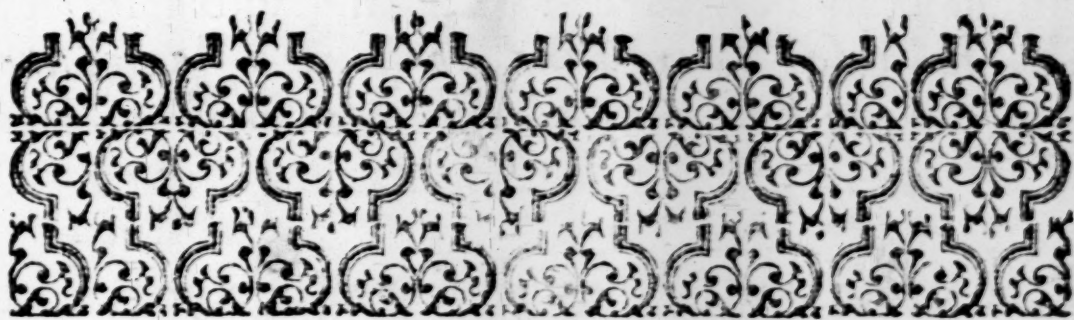
Ight Reuerend,
 Your Lordships request at Cern,
 was to me, as a command vpon my
 Canonickall obedience; so that I
 durst not neglect the Apostles
 precept (Obedite præpositis) as
 hauing likewise learned, that obedience is better then sa-
 crifice. Hauing hereupon summed up my weake Medi-
 tations, I haue now made bould to send you a Copie of my
 poore Labours in your Visitation, according to your
 Lordships pleasure, and my promise. Whatsoever it was
 (if any thing) in the speaking; I feare me, it will be no
 thing, or no thing like, in the reading; as wanting that
 life, which is the first, second, and third thing, as in a
 Rhetoricall, so in a Theologicall Orator: Onely this
 is my comfort, that your Lordship will be pleased to giue
 it both life, and grace, by your reading it, together with a
 kind of Episcopall confirmation, by imposing your sacred
 hands

The Epistle DEDICATORIE.

hands vpon it. Whatsoever it is, it is wholly yours, preached by your appointment, and in your Lordships Visitation, transcribed according to your pleasure, and now with all humilitie it comes to kisse your Lordships hands, in hope of a gracious, and fauourable acceptance. Princes and people did bring to King Dauid, Brasse, Siluer, Gold, and pretious Stones in great aboundance, towards the building of a Temple, a materiall House, for the Lord of Hostes. Siluer I haue none, and Gold I haue none, nor any precious and curious stuffe fit for this purpose; but such as I haue, giue I vnto you towards the building of Gods spirituall House: And where there is a willing and a readie minde, God accepteth according to that a man hath, and not according to that he hath not. Tolle, & Lege. And the Lord giue a blessing to it, and vouchsafe to blesse your Lordship for deigning thus to blesse and to grace it: And so I cease to trouble you, but neuer to honour you, resting

Euer deuoted to your
Lordships seruice

ROBERT LOVGHER.



Haggai cap. i. vers. 14.

And the Lord stirred up the spirit of Zerubbabel the sonne of Shealtiel a Prince of Iudah, and the spirit of Iehoshua the sonne of Ichozadak the hie Priest, and the spirit of all the remnant of the people, and they came and did the worke in the house of the Lord of Hosts their God.



THE Lord commanded *Moses* to make two siluer trumpets, which were to bee sounded by the Priests the sonnes of *Aaron*. At Numb. 10. the first sound of the trumpet the Rulers were to stirre; the sounding againe of the trumpets was for the people, so we reade in the tenth chapter of the booke of *Numbers*. Men, brethren, and fathers, right reuerend, and the rest beloued in our Lord and Sauour Iesus Christ: It hath pleased God at this time, to send me one of the meanest and weakest of the sonnes of *Aaron*, to sound out the siluer trumpet of his sacred word, to incite and stirre vp both Rulers, and people, to a conscionable performance of their duties in their seuerall places. And the rather to animate and incourage me in this his Message, he

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com-

Esay 58 1.

commandeth me, (as he doth all his Embassadours in the like case) *To cry aloud, to lift up my voice like a trumpet, to shew his people their transgression, and the house of Iacob their sinnes*, as it is in the 58. chapt. of the prophesie of *Esay*.

1. Chro. 22. 5.

You know how famous *Ierusalem* sometimes was, the Citie of God, and the Temple builded there by King *Salomon*, accounted the mirrour, and glory of the world. Yet for the sinnes of Princes, Priests, and people, both Citie and Temple were brought vnto destruction by *Nebuchadnezzar*, and the *Babylonians*. Who after two yeeres siege, rased the Citie and burnt the Temple downe to the ground, carrying away both Princes and people as slaues to *Babylon*; when after 70. yeeres captiuitie, *Cyrus* king of *Persia* (subduing the *Chaldeans*) gaue them leaue to returne to *Iudea* their owne countrey, with commandement, and authoritie to reedifie, and build vp the Temple destroyed by the *Babylonians*, restoring also the vessels of the house of God, which were of siluer, and gold, carried away by *Nebuchadonosor*, all which (to a great number) were deliuered to *Zerubabel* Prince of the people, which returned with him to *Ierusalem*.

50400.

Ezra 1. 11.

This people two yeeres after their returne, began to lay the foundation of the Temple where it stood before. And this was done with great reioycing; with trumpets, and cymbals, with singing of the *Leuites*, and shouting of the people. But they had no sooner begun, but presently there arose vp aduersaries, who openly and secretly hindered this worke, vntill the second yeere of king *Darius*, who (mou'd
by

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by the Spirit of God) did further this building as king *Cyrus* did before him. But now behold, Prince, Priest, and people were so carried away, some with matter of pleasure this way, and some with matter of profit that way, that they little regarded the building of Gods sanctuary, running euery man to his owne house, and letting Gods house lie waste as it is in the ninth verse.

Whereupon the Lord raised vp this his Prophet *Haggai*, to rouse them out of their sleepe of security and carelesnesse, and to spurre them forward in the worke of the Lords house, which here you see did take effect. *And the Lord stirred vp the spirit of Zerubbabel the Prince, &c.*

In which words are foure things remarkeable, and of vs at this time to be considered. First, what is meant by the word *spirit*. Secondly, who stirred vp the spirit: And that was God. *The Lord stirred vp the spirit*. Thirdly, the persons whose spirit the Lord stirred vp: And they were *Prince, Priest, and People*. *The Lord stirred vp the spirit of Zerubbabel the Prince, and the spirit of Iehoshua the hie Priest, and the spirit of all the remnant of the people*. Fourthly, the end wherefore the Lord stirred vp the spirit of Prince, Priest, and people; and that was to the repairing and building of his Temple, *they came and did the worke in the house of the Lord of hosts their God*. Of these points while I shall speake briefly, and plainly, as it shall please the Spirit of God to afford me his blessed assistance, lend me I beseech you a little your wonted patience and attention.

And the Lord stirred up the spirit.

This word (*πνευμα*) spirit, hath in the Scriptures diuers significations. Sometimes it is taken for the nature of the Godhead, or for God generally, as in the 4. of *Iohn*, *God is a Spirit*. Sometimes for the third person in the Godhead specially; so in the 1. *Ioh. 5. There are three which beare record in heauen, the Father, the Word, and the holy Spirit*. Sometimes the good Angels are called spirits: as in the first of the *Hebrewes*, *Hee made the spirits his Messengers*. Sometimes the euill angels are called spirits, as in the 10. of *Luke*: *In this reioyce not, that the spirits, that is, that the diuels are subdued vnto you, but rather reioyce because your names are written in heauen*. Sometimes againe it is taken for the winde: So in the 3. of *Ioh. Spiritus ubi vult spirat, The winde bloweth where it listeth*. Sometime it is taken for a vehement zeale, and violent motion of the minde either to good or euill. So in the 9. of *Luke*, *Nescitis cuius spiritus estis, You know not of what spirit you are*. Sometime it may be taken for breath, as the signe of the soule or life; as in the 2. of *Iames* the last verse, *As the body without the spirit is dead, so faith without workes is dead also*: Where by spirit, I doe not thinke to be properly vnderstood the soule, as the *Rhemists* would haue it in their annotations on that chapter, for then workes must animate and giue life to faith, as the soule doth to the body: whereas *S. Austin* teacheth, that *Opera sunt ex fide, non ex operibus fides, That workes are of faith, and not faith of workes*. So then as breath is not the life of the body, but a signe of the soule, which is the life of the body: so charity is not the forme of faith, good workes are not the

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life of faith, but they are a signe of that confidence and trust in God, which is forme, and which is the life of faith. As therefore that body, which is without spirit, that is, without breth, is knowne to be but a dead body: So that faith which is without good workes, is knowne to be but a dead faith. Sometime indeede it is taken for the soule of man, as in the seauenth of the Acts. *Domine suscipe spiritum meum*, Act. 7. 59. So Saint Steuen, *Lord receiue my spirit*, that is, my soule; And so our Sauour Christ in the 23. of Luk. *Pater in manus tuas commendo spiritum meum*, *Father into thy hands I commend my spirit*, that is my soule. Luk. 23. 46. Contrarie to that error of *Apollinaris*, who held that Christ had a true body, but had no soule, but in steed of the soule, stood the diuinitie, which is plainly confuted by that of our Sauour in another place, where he saith: *My soule is very heauie euen vnto the death*. And againe, Christ was made man, like vnto vs in all things (sinne only excepted) and therefore needs must haue a soule, which is the chiefe and principall part of man.

Sometimes againe it is taken for the mind of man, *Pro animo, quo sapimus, pro mente, qua diuina contemplamur*. And this is said to be the noblest part of the soule. Whereof the Apostle in the first of the *Thess.* 5. *I pray God that your spirit and soule, and body may be kept blamelesse*, and in the *1. Cor. 2.* *What man knoweth the things of man, saue the spirit of man*, that is, the minde of man, *which is in him*. 1. Thess. 5. 23. 1. Cor. 2. 11.

Finally, it may be taken sometime for the will of man, or rather for a mixt power in the minde and will of man; and so (vnder the leaue of better

iudgement) I take it to be vsed here in my text.

Now let vs see in the next place, who stirred vp this spirit, this *Mixtam potestatem in mente & voluntate humana*. And that was God: *The Lord stirred up the spirit*. Here must I of necessitie passe by a maine point of controuersie touching mans will, for I haue farre to goe, and but a little time to spend, and I would not willingly forget that saying of S. Hierome. *Quàm auditoris animus plus quàm valet tenditur, mentis corda rumpitur*. When the eares of auditors are once strained beyond their accustomed compasse, the strings of their attention are ready to burst asunder.

Briefely, then to the purpose, and no more.

The Lord stirred up the spirit.

Here the Prophet setteth downe God to be the author of the godly motions of their minds, and of the good inclination of their wils, that they might not attribute any thing to their owne strength, or powerfullnesse. And as the Prophet preached not of his owne head, and by his owne authoritie, but by the instinct of Gods holy Spirit, as the Lord his God had sent him: So the Spirit of the same Lord stirred vp the minds and wils of Prince, Priest, and people; first, to here Gods messenger: secondly, to learne his will: thirdly, to feare him, and fourthly, to doe what he required at their hands. The Prophet faithfully deliuered the word of the Lord, as you may see in the 12. verse. But to shew that *Paul May plant, and Apollos may water, and that neither he that planteth is any thing, nor he that watereth, but God that giueth the increase*: It is here said, *That the Lord*

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Lord stirred up the spirit. Whence we learne, so oft as we doe any thing that good is, not to attribute that arrogantly to our selues, which properly belongs to God; seeing no man is fit for Gods worke, but whom God stirreth vp, transforming his minde, informing his vnderstanding, reforming his will, conforming his affections, and forming, or rather creating in him a cleane heart, and renewing a right spirit within him. And thus is man changed into the image of God from ~~from~~ glory to glory by the spirit of the Lord, whose workmanship he is, created ^{2. Cor. 3. 18.} in *Christ Iesus* vnto good workes, which God hath ^{Eph. 2. 10.} ordained that he should walke in them.

The Apostle teacheth in the 2. of the *Cor.* and the 3. that of selues, as of our selues, we are not able to thinke a good thought, much lesse saith S. *Aug.* ^{2. Cor. 3. 5.} are we able to desire, to will and doe a good worke; but all our sufficiency (saith th'apostle) is of God, who worketh in vs *Et velle, & operari*, both the will ^{Phil. 2. 13.} and the deed euen of his good pleasure. So that without Gods operation, first to make vs willing, and cooperation afterwards when we are willing, we are neither able, nor willing to doe any thing that good is. No, euey good giuing, and euey perfect gift is from aboue, and commeth downe from the Father ^{Iam. 1. 17.} of lights, who as at the first with his preuenting grace doth worke this in vs to be willing: so afterwards with his subsequent grace he doth accompanie vs, cooperate and worke with vs, that we will not in vaine, according to S. *Austin.*

In short then. As the eccho answereth not, vnlesse first there be a voice, or a sound (as it were)

infused into it. So *Zerubabel* the Prince, *Iehoshua* the high Priest, and the remnant of the people could not answer in the language of true obedience vnto God, vntill first the voice of the Lord did sound in their eares, and his holy Spirit was infused into their hearts, whereby they might say (*Paratum est cor nostrum, Deus, paratum est cor nostrum*) Our hearts are ready ô God, our hearts are ready, and so are our hands for the building of thy house.

And the Lord stirred vp (*excitauit.*) The word in the originall signifieth to awake out of sleepe, according to *S. Hierom*; And so he translates it thus (*& suscitauit Dominus spiritum*, And the Lord awaked the spirit. Which me thinkes is a notable metaphor or borrowed phrase of speech, setting forth the nature of sinne vnto vs. For sinne is indeede a sleepe of the soule, hauing no feare, nor feeling of God, so long as a man lyes secure and carelesse in it. And this is a phrase much vsed by the Apostle Saint *Paul*, as you may see throughout his Epistles. As in the 13.

Rom. 13. 11. of the *Rom.* It is now time to awake from sleepe; and in the 1. of the *Theff.* 5. Let vs not sleepe as other doe, but let vs watch and be sober. And in the 1. Cor. 15. 34. *1. Cor.* 15. Awake to liue righteously and sin not, and in the 5. of the *Ephes.* Awake thou that sleepest and stand vp from the dead, and Christ shall giue thee light, &c. Thou hast a name that thou liuest (saith the Lord to the Church of *Sardis* in the 3. of the *Reuel.* 1. verse: but indeed thou art dead. Now as if this death in sinne were a sleepe, he saith in the 2. verse be awaked, and if thou wilt not awake, I will come on thee as a theefe, &c.

God

A Sermon.

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God in his holy word, by corporall things vseth to declare vnto vs, the nature of things spirituall both good and bad. As we when our bodies lye sleeping in our beds (which is the very image of our graue) can neither see, here, feele, taste, smell, mooue out of the place, nor take any pleasure in any one creature of God vntill we be awaked. So when we lye sleeping in sinne, we can neither see the Maiestie of God with the eye of our faith, nor feele his mercies offered vnto vs in his Sonne Christ, nor can taste at all how sweet our Lord and Sauour is, our eares are stopt from hearing good counsell, we perceiue nothing at all of Gods goodnesse toward vs, his word is vnsauorie vnto vs; neither be once stirred vp to any one good worke of pietie toward God, nor to any one good worke of charitie toward men. So that as the *Shunamis* sonne lay dead, starke dead vntill the Prophet *Elisha* came, and stretched himselfe vpon him, laying his mouth vpon his mouth, and his eyes vpon his eyes, and his hands vpon his hands, vntill his flesh waxed warme, and he opened his eyes and saw, saith the text: In like manner, albeit we haue a name that we liue, yet are we dead, starke dead in trespasses and sinnes, vntill God by his Prophet, vntill God by the preaching of his sacred word, together & especially by the powerfull operation of the H. Ghost, do touch (as it were) our eyes, and our eares, and our mouthes, & our hands, and our hearts, and that the spirituall warmth of a new life be wrought in vs, being baptized with the holy Ghost, and with fire, burning vp all carnall affections, and kindling our hearts with faith, hope, charitie, and

2. King. 4. 34.

C

such

such like spirituall graces. As that *Lacedemonian* then, when he could not set a dead man to stand vp-right vpon his feet; said, *Oportet aliquid intus esse*: there must be somewhat within, meaning a life, or a soule to quicken him: So we cannot be set to stand vp-right before God as true conuerts, as penitent and repentant persons, vnlesse there be *aliquid intus*, somewhat within, euen the spirit of truth, working together with the word of truth, to quicken and support vs.

Esay. 58. 1.

The meanes to awake men out of this sleepe of sinne, are many and diuers; but the ordinarie and speciall meanes which God vseth, is the preaching of his word, which he will haue to be sounded, as a trumpet in the eares of his people; according to that in the 58. of *Esay*, Cry aloud, as you vse to a man that lies in a dead sleepe, *Cry aloud, spare not, lift up thy voice like a trumpet, shew my people their transgressions, and the house of Iacob their sinnes.*

2. Sam. 12. 13

David was a good king, and said to be a man after Gods owne heart, yet he was apt to fall into the sleepe and slumber of sinne, adultery and murther, and therein lay securely sleeping for the space of a yeere, vntill the Prophet *Nathan* came, and sounded the trumpet of Gods word in his eares, then he awaked, and cryed out *peccaui*; *Against thee, O Lord, haue I sinned, &c.* as it is in the 51. *Psalme*, which he composed vpon the same occasion.

Ezekiah was a good and a religious king, yet was he apt to fall into the sleepe of sinne, euen pride and vaine-glory, and therein lay securely sleeping vntill the Prophet *Esay* came and sounded the trumpet of
Gods

A Sermon.

II

Gods word in his care, then he began to awake, and he had no sooner cast downe his eyes vpon his black feete, but presently he began to let fall his proud peacocke plumes, as you may reade in the 2. *Kings* 2. King. 20. 15, 16. &c. 20. chapt.

Ioas was a good king, so long as his vncl *Iehoida* the high Priest liued, and sounded the trumpet of Gods word in his cares, but as soone as *Iehoida* dyed and the trumpet of Gods word lay still, *Ioas* began to slumber, nap, yea and fell fast asleepe. He fell in- 2. Chron. 24. 17. ad finem cap. to a grosse sinne of foule idolatry, and therein was murthered by his owne seruants, as you may reade in the 2. of *Chron.* the 24. chapt.

Now to come home vnto my text. The Iewes here after their returne from Babylon, fell into a deepe and a heauie sleepe of securitie and carelesnes, forgetting God, and his house where he would be worshipped. But the Prophet *Haggai* had no sooner sounded the trumpet of Gods word in their cares, but they awaked, and presently came, and did the worke, *in the house of the Lord of hosts their God.* Here if you marke it, not only the meaner sort, the remnant of the people fell asleepe, but *Zerubbabel* the Prince, and *Iehoshua* the high Priest were heauie headed too, and had neede to be awaked as well as the rest.

Whence we may obserue, that there is not the wisest man, nor the greatest learned man that liues vpon the face of the earth, but needeth the instruction and admonition of an other man, though farre inferiour to himselfe, in learning and knowledge. For as a skilfull Phisitian, when he is throughly sicke

indeede, can not cure himselfe, nor hath his senses and iudgement so sound and perfect, but is faine to seeke counsell and helpe at an other Phisitians hands, it may be, farre inferiour to himselfe, in knowledge and iudgement: so the greatest learned man, and the wisest man that liues, so long as he carrieth sinfull flesh about with him, shall haue such sinfull and forward lusts and affections dwelling in him, which will so dimme his vnderstanding, so obscure and darken the eye of his soule; that he shall not so well perceiue his owne sinnes, infirmities, and imperfections, as when he is put in minde of them by an other man, especially such a man, whom God had ordained and consecrated for that purpose; whom *Iob* calleth a messenger, an interpreter, one of a thousand to declare vnto man his righteousness: as it is in the 33. of *Iob* 23. *verse*.

Iob 33. 23.

Math. 25. 5.

The parable of the wise, and the foolish virgins doth teach vs plainly that not only the foolish, but the wise virgins too, did slumber, nap, yea and fall fast asleepe. Wherein is set before our eyes the nature of vs all; that whether we be wise, or whether we be foolish, whether we be learned, or whether we be ignorant, we are apt to fall into the sleepe and slumber of sinne, forgetting God and our duties. And therefore there is not the best of vs all, but had need to be put in minde of our duties; yea, and of those things which we know most perfectly. *Philip* king of *Macedonia* knew that he should die, and he knew as well how apt he was to forget the same, being carried away with the pompe and glory of a kingdome; and therefore he would haue a remembrancer

A Sermon.

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brancer euery day to knocke at his doore with a *memento*; Remember *Philip*; thou art but a mortall man. *David* (no question) knew, that to sinne as he did, and to continue in his sinnes was euill; yet the Prophet *Nathan* was faine to come and reprove him before he left it. King *Ezekias*, (no doubt) knew vaine-glory to be a foule sinne: yet the Prophet *Esaiah* was faine to come and rebuke him before he forsooke it. And what made Saint *Paul* to write so earnestly vnto *Timothy* and *Titus*, two such worthy Euangelists, and men of such rare and excellent gifts; but to shew that the best had neede to be put in minde of their duties, yea and of those things which they know as perfectly, as they doe their names. And therefore th' Apostle Saint *Peter* telleth them to 2 Pet. I. 12. 13 whom he writeth, that he would put them in minde of their duties, so long as he liued, albeit they knew it well enough, as you may see in his second Epistle and the first chapter. You haue heard what is meant by the word (spirit) and you haue heard who stirred vp, or who awaked the spirit, and that was the Lord.

Come we now to the third poynt, to wit, the persons whose spirit the Lord stirred vp, and they were *Zerubbabel* the Prince, *Iehoshua* the high Priest, and the remnant of the people; in all, to the number of 42360. as we reade in the 2. of *Ezra*. The Israelites Ezra 2. 64. were first ruled by *Moses*; secondly, by *Ioshua*; thirdly, by Iudges; fourthly, by Kings; and fiftly, by Dukes or Princes, the first whereof was this *Zerubbabel*, and so is he here called a Prince of *Iudah*.

When God gathered his Church in the 4. of *Ex-*

thus he appoynted two chiefe Rulers of the People, the one in ciuill matters, the other in Religious. And to those two places he chose two Brethren, to wit, *Moses*, and *Aaron*, to teach all posterity that the Magistrate and the Minister should loue & ioyne together as brethren. And so here you see are ioyned together *Zerubbabel* the Prince, and *Iehoshua* the high Priest, that the one with the Word, the other with the Sword, should ioynedly and zealously set forward the building of Gods house. Whose example the remnant of the people was ready to follow, *Nam facile transitur ad maiores*, Men are apt to imitate great authorities. And where those that bee in authority are men of vnderstanding, there the City prospereth

PROV. 10. 11. (saith *Salomon*) and all goes well. Here (if you marke it) *Zerubbabel* the Prince is alwaies first named before *Iehoshua* the high Priest, and hath still the precedency, as you may see from the beginning of this Prophecie to the end thereof.

Whence wee may obserue the preheminance of the chiefe ciuill Magistrate, by what name, or title so euer he be called. And from hence we may learne cheete power in all Common-weales, to be ioyned with the temporall Sword : And that euery man must be subiect to the chiefe ciuill Gouvernour within his Realmes and Dominions, *Euery soule* (saith *S. Paul* in the 13. of the *Romanes*) *yea, though an Apostle, though an Euangelist, though a Prophet.* So Saint *Chrysostome* doth expound it, writing vpon that Epistle.

ROM. 13. 1.

Chrysost. hom. 23 in Epist. ad Rom.

All which notwithstanding, the Pope and Bishop of *Rome* is so farre from yeelding obedience and subiection

jection to King, or Kæsar : that all Emperors, Kings, and Princes, throughout the world (according to *Bozius*) that all Christian Emperours, Kings, and Princes (according to *Bellarmino*) are inferiour to his Holinesse, yea, and so farre inferiour too, as the Moone is lesse then the Sunne, and that is 57. times according vnto *Bellarmines* Astronomy.

But *S. Peter* (whose successour the Pope would faine be) was not onely obedient to ciuill Rulers, and those prophane men and Infidels, in obeying them in all things, not contrary to Gods worship, and Religion : for then that rule of the same Apostle is in force, *It is better to obey God, then men.* Saint *Pe-* Acts 4.19.
ter (I say) himselfe was not onely obedient to ciuill 1 Pet. 2.13.
Rulers, but left it written to all posterity, that wee should obey the King as chiefe, and highest aboue all other.

And euen so wrote *Tertullian* in his time, *Colimus Tertul ad Sca-*
Imperatorem vt hominem à Deo secundum, & solo Deo pu. Lam.
minorem, We reuerence the Emperor, the King, the chiefe ciuill Magistrate, as second vnto God, and inferiour onely vnto God. That may be true (saith the Papist) in matters concerning man, but not in matters concerning God. But you must know (beloued) that a Christian Prince is *custos vtriusq; tabule*, Hath the charge of both the Tables committed vnto him, to giue him to vnderstand, that not onely ciuill and temporall matters, but also religious and Ecclesiasticall doe appertaine vnto his Office ; that is, hee is put in trust as well with the first, as the second Table of the law of God, not onely to obserue and keepe the Contents of both the Tables in his owne

Aug Epist. 50.
ad Bonif.

owne person, but to see that all his Subiects (as well Clergie men, as Lay men) each man in his vocation doe obserue and keepe them duely. And therefore S. Augustine saith to *Bonifacius*, *In hoc seruiunt Domino Reges*, herein Kings are said to serue the Lord, as they are Kings, when within their owne Realmes and Dominions they doe those things which none can doe but onely Kings.

Obiect.

But the Apostle in the 5. of the *Hebrewes*, at the 1. verse, will tell vs, that not *Zerubbabel* the Prince, but *Iehosua* the high Priest, is ordained for men in things that appertaine to God; and so we say too,

Solution.

that hee is ordained to doe them, as it followeth in the next word of the same Scripture, *to offer gifts and sacrifices for sinnes*, which wee acknowledge to be the peculiar Office of *Iehosua* the Priest; which, if *Zerubbabel* the Prince take vpon him to meddle with, as sometime King *Vzziah* did, then transgresseth he the bounds of his Office, and prouoketh the wrath and vengeance of the Lord against him as King *Vzziah* did.

2 Chro 26. 19

But to provide by good lawes, ciuill punishments, and orders, that Ministers doe their duties in things concerning God, and not onely the Ministers, but the people too; this is *Zerubbabels* charge, this is the Kings charge. And so is he ordained of God within his Realmes and Dominions, next and immediately vnder Christ a supream Gouvernour ouer all persons, and that in all causes, not onely ciuill and temporall, but also religious and Ecclesiasticall, so farre forth as belongeth to the outward preservation, but not to the personall administration of them: wherefore

fore the supremacy which we giue vnto our *Zerubabel* in causes Ecclesiasticall, is to deale therein, not as King *Vzziah*, but as good King *Ezekiah* did; that is, not to offer Incense, not to preach the Word, not to adiminister the Sacraments, not to celebrate public prayers, not to practise the discipline of the Church, and such like: But to see that these things bee done as they ought to bee done, by such as are lawfully called thereunto, this is *Zerubbabels* charge; And in giuing this to *Cesar*, we giue no more then is *Cesars*.

The greater then is their fault, who reprocue the Oath of the Kings supremacy, as wicked and vngodly. For to be sworne to this of his Maiesty, is no more, but to acknowledge him to be the lawfull Soueraigne. And why may not our Parliament take an oath of Englishmen for *James* our King, against the Pope vsurping his right, as well as *Iehoida* tooke an oath of the men of *Iudah* for *Ioash* their King, against *Athaliah*, that vsurped his State, as you may reade in the 2. *Kings* 11. 2 King. 11. 4.

This poynt then let me close vp with that of Saint *Augustine*, *In hoc seruiunt Domino Reges, &c.* Herein are Kings said to serue the Lord, as they are Kings, when within their owne Realmes and Dominions they doe command good things, and forbid the contrary, not onely concerning the ciuill state of men, but concerning the religion of God also, so S. *Augustine* writing against *Cresconius*. Aug. contra Cres. b. 3. cap. 13.

And now let vs descend to the last poynt to bee handled, to wit the end, wherefore the Lord stirred vp the spirit of Prince, Priest, and people. And that

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was

was to the building and repairing of his Temple. *They came and did the worke in the house of the Lord of hosts their God.*

To shew that they were awaked from sleepe, they came, and set themselves to worke. A good argument that a man lies not still sleeping. Many (you know) will answer in their sleepe; speake, and talke in their sleepe, and say they will doe this, and that, and yet all the while lye sleeping still. But when you see a man once set himselfe handsomely to worke, then you may be assured that he is awaked indeed.

As when the chiefe poise of a clocke lies downe vpon the ground, all the wheeles stand still; but as soone as the weights are wound vp from the ground, presently all the wheeles are set a worke, and are euery one in its proper motion, and so by the Horologe and the bell, you may see, and here how the day passeth. In like manner, so long as the heart, of Prince, Priest, and people lay groueling on the earth, and earthly things; running euery man to his owne house, letting Gods house lie waste: so long their was no stirring, no motion in them towards the building of Gods Temple. But as soone as the Spirit of the Lord drew vp the poise of their heart, from the earth toward heauen and heavenly things; presently as so many wheeles, all the powers and faculties of their soules, and all the parts and members of their bodies were set a worke in building the house of the Lord of hosts their God, Some commanding, some directing, some aduising, some deuising, some working in brasse, some in gold, and silver, some in purple, some carrying, some sawing, some

some squaring timber, some hewing stones, some building the walles, and some bearing mortar; And so courageously and cheerefully did they follow this businesse; that whereas before Gods house lay waste, in the dust, and in the rubbish for the space of fortie yeeres after their returne from Babylon: Now they had finished the worke in foure yeeres space, as we reade in the sixt of *Ezra*. They began the second yeere, and made an end in the sixt yeere of King *Darius*. As you may see by comparing *Ezra* 6. 15. this prophesie with that of *Ezra*.

And now to come vnto our selues. Let this teach *Application.*
vs (beloued) as carefully, and as cheerefully to set forward the building of Gods spirituall Temple. And what is that: the Apostle will tell you. *Know you not, that your body is the temple of the holy Ghost?* *1. Cor. 6. 19.* and that the Spirit of God dwelleth in you. O let vs then repaire the ruines, and breaches of this temple made by sinne and Satan, and let vs adorne and beautifie it with meekenesse, temperance, sobrietie, chastitie, faith, hope, charitie, and such like spirituall graces: that the Spirit of God may take a delight to dwell in our heart, as in the *Sanctum Sanctorum* of this Temple. From whence as from betweene the Cherubines of *verity* and *mercy* it may vtter the oracles of God, to the euerlasting consolation, and comfort of our soules. And let vs remember what the same Apostle saith. *If any man destroy the Temple.* *1. Cor. 3. 16.* *ple of God, him shall God destroy.* And therefore let vs glorifie God in our body, and in our spirit, for they are Gods, They are the temple of the holy *1. Cor. 6. 19.* Ghost.

Againe, let this instruct, and teach vs, as cheere-
 fully, and with as great alacritie to set forward the
 building of Gods spirituall house; which the Apo-
 stle calleth the Church of the liuing God, the pillar
 and the ground of truth; built vpon the foundation
 1. Tim. 3. 15. of the Prophets and Apostles, *Christ Iesus* himselte
 Eph. 2. 20, 21. being the chiefe corner stone, in whom all the buil-
 ding coupled together, groweth vnto an holy Tem-
 ple in the Lord. And this is that spirituall Temple,
 whereof this materiall temple was a type, and a fi-
 gure, here spoken of in my text. And the building
 of this spirituall house, we are then said to promote
 as good Christians generally; when we endeauour
 to liue soberly, iustly, vprightly, and in the feare of
 God: Abstaining from all appearance of euill, and
 keeping our selues vnspotted of the world; when
 we doe follow peace with all men, and holinesse,
 without which no man shall see the Lord; when we
 all of vs indeauour to liue, euery man in his vocati-
 on, painefully and honestly, and that with a cleere
 conscience both toward God, and towards all
 men.

More particularly. Then is *Zerubbabel* and the
 Magistrate, said to further this worke of the Lord,
 when they doe execute iudgement and iustice vp-
 rightly, for the punishment of euill doers, and the
 praise of them that doe well; when they doe exe-
 cute iudgement, *rectè sententiando*, and when they
 doe execute iustice *debitè exequendo*. When accor-
 ding to *Illyricus*, they doe execute *iudicium iustitiæ*,
iustitiam iudicij, & *semper iustitiam in iudicio*. Et sit
verbum sapienti sat.

And

A Sermon.

21

And then are *Iehoshua* and Gods Ministers, said to set forward the building of Gods house, which is the Church of Christ, when (wearing *Vrim* and *Thummim* vpon their heart) they doe preach the word of God instantly, when they doe improoue and rebuke, and exhort, with all long suffering and doctrine. When they are ready (according to the Scriptures, to teach the ignorant, to confute the repugnant, to reprove the euill mannered, and to instruct and frame the well disposed.

Among the rest, speciall workemen are yee, the Sworne-men, Church-wardens and Side-men; on whose shoulders, a weightie burden of this building, a weightie burden of this businesse lyeth. Peruse then seriously your bookes of Articles, weigh well the dreadfull oath you take, Reade it ouer againe and againe, as it is set downe vnto you in the forefront of your bookes. Consider the Maiestie of that great God, whom you inuocate as a witnesse of your integritie and vprightnesse. And if you would be, as indeede you should be, then must I tell you, that you should in some sort be like vnto *Melchisedech*; Heb. 7.3. who in the 7. of the *Heb.* is said to be *ἀπαύτως, ἀμήτωρ, &c.* without father, without mother, without kindred: that so yee may say (as *Cassidore* noteth) *non nouimus Patrem*, We know not father, we know not mother, we know not sister, we know not brother, we know not friend, we know not foe, we know not rich, we know not poore; *veritatem nouimus*, We know the truth, and the truth we will present; all malice, all feare, fauour and affection laid aside, and that according to the tenour of our oath.

Ezek. 9. 4, 5.

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Tn. Liu. li. 24.
deca.

If thus (beloued) you will truly informe things deformed in the house of God; I doubt not but those in authoritie will carefully see all things reformed, conformed, and performed to the glory of God, and to the amendment of what is amisse in the Church of Christ. In the 9. of *Ezekiel*, you shall reade of an Angel, whom the Lord sent to *Ierusalem* in the similitude of a man; and what was his message? Goe through the Citie, and cry against all the abominations that are done in the midst thereof. Other then there were, which followed him, and what was their charge? Goe after him through the Citie, and smite, and let your eye spare none, neither haue you pitie. Here both Iurors and Iudges may see grafically described a picture of their duties.

The Romane Senate (as *Liuy* writeth in his *Decads*) vpon some weightie occasion, sent a Messenger vnto a certaine people, with whom they were in league called *Aequi*, sometimes he calles them *Aequitani*. But they regarding neither the message, nor the Messenger, willed him to deliuer his errant vnto that tree, pointing vnto an Oake that grew thereby. Whereupon the Embassadour turning him to the tree, said, *Tum hac sacrata quercus audiet, quod fœdus violatur*, Why then (said he) this sacred Oake shall here, and beare witnesse, that the league is broken. And hereupon followed the ruine, and destruction of that people. Well, you haue heard your duties. Church-wardens, and Sidemen going before, to take and to giue notice of abominations, faults, defaults, innormities. You that are Ecclesiasticall Iudges, following after to reforme, and amend what

A Sermon.

23

what is amisse, to smite, to execute iudgement, and iustice without all respect of persons. Now herein doe you all take heede that you be not remisse, you be not partiall, you be not negligent, lest the timber, the walles, the windowes, and the pillars of this sacred house doe testifie, and beare witnessse against you.

How God plagued these Iewes for their negligence in the building of his Temple (Gods materiall house in *Ierusalem*) you may see in this Prophecie. *Is it time for your selues to dwell in your sieled houses, and this house lye wast?* There is their sinne recorded in the 4. verse of the 1. Chapter. Will you know what were the plagues and iudgements inflicted vpon them for this sinne? Then looke into the 6. verse, *You haue sowne much, and bring in little; you eate, but you haue not enough; you drinke, but ye are not filled; ye cloth you, but ye be not warme; and he that earneth wages, putteth the wages into a broken bagge.* And in the 9. verse, *Ye looked for much, and loe it came to little; And when ye brought it home, I did blow vpon it.* And why saith the Lord of hoasts? *Because of mine house that is wast, and ye run euery man vnto his owne house. Therefore the Heauen ouer you* Isa. 10. 11 *stayed it selfe from deaw, and the earth stayed her fruit. And I called for a drought vpon the Land, and vpon the Mountaines, and vpon the Corne, and vpon the Wine, and vpon the Oyle, vpon all that the ground bringeth forth, both vpon Men, and vpon Cattle, and vpon all the labour of the hands.* And in the 16. & 17. verses of the 2. Chapter, before they set themselves about the building of Gods Temple, *When one came*

to an heape of twenty measures, there were but ten; and when one came to the wine-presse, for to draw out fifty vessels out of the presse, there were but twenty. I smote you with blasting, and with mildew, and with haile in all the labours of your hands; yet ye turned not to mee, saith the Lord.

And hath not the Lord of late yeares plagued vs after the same fashion, for our negligence in the building of his spirituall house, iust after the same manner making our fruitfull Land barren for the wickednesse of them that dwell therein?

And how can we tell but we may be thus plagued, partly for our negligence and want of zeale in the repairing, & in the seemly adorning of our Churches which are likewise *domus Dei*, & *domus orationis*, Gods houses consecrated and dedicated to his worship, and seruice, as was the Temple in *Ierusalem*? And may not I say to you touching these, as the Prophet did here vnto these Iewes touching the Temple? *Is it time for your selues to dwell in your sieled houses, and this house lye wast?* So, is it time for your selues to dwell in your sieled, curious, & costly houses, & let your Churches (which are Gods houses of prayer) lye waste, or vndecently, rude, and neglected, as in too many places they doe throughout the Country Villages, and some better Townes. What an eye-soare is it to a Christian that loueth euen the outward beauty of Gods house? What an vnwelcome abatement to his deuotion, to behold in the place of the best account in this world the worst outside, mouldy greene walls, ill-fauoured pillers, ragged floores, vnseemely seates, battered windowes, homely

homely Carpets, and Linnen for Gods Table, where his holy Sacrament is administred; poore and base Ornaments, or none at all for the Pulpits, whence Gods Oracles are deliuered, and such like. And is not all this true in many of your Churches throughout this Countrey? And yet who sees any thing amisse? as if there were nothing to be presented but *Omnia bene*, All is well.

Tertullian will tell you, that *Pietas est, pro pietate sumptus facere*, That it is godlinesse to be at cost with God. And I am perswaded that our Churches (being Gods sanctuaries, and dedicated to his seruice, if they had their due habite, and hability would serue) ought to be more decent and beautiful then the houses of the rich or Nobles in this world; nay, they cannot be too beautifull, all superstition and idolatry set aside. Christians should bee as Doues without all gall of bitternesse; and Doues (you know) loue to resort to a sweet and a dainty house. *Aspicis ut veniunt ad candida tecta Columbae*. Oh, how farre short come we of that zeale of the *Israelites* in the building and beautifying of Gods Tabernacle, when the workmen were faine to cry out to hold the peoples hands, *Plus affert populus quam necessarium est*, Math. 10. 16.
Exod. 36. 5.
 The people bring too much, and more then enough for the vse of the worke? Whereas we may cry out as fast on the other side, The people bring too little, nay they will hardly offer any thing, I say, not to the adorning and beautifying of Gods house (*quorsum perditio hac?* That were wast and superfluity indeed) but to the ordinary reparation and maintenance thereof, were it not for feare of presentment and

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Hag. 2. 20.

danger of the law. Brethren these things ought not so to be. Againe, looke into the 20. *verse* of the 2. Chapter of this Propheſie, and you ſhall ſee how God promiſed to bleſſe theſe *Iewes*, vpon their diligence & zeale in building and beautifying his Temple, Gods materiall houſe in *Ieruſalem*. Is the ſeed yet in the Barne, as yet the Vine, and the Fig-tree, and the Pomegranat, and the Oliue tree hath not brought forth; from this day I will bleſſe you.

Hos. 2. 21. 22.

And will not the Lord (thinke you) be as ready to bleſſe vs vpon our diligence and zeale in repairing and adorning our Churches, Gods materiall houſes among vs, but eſpecially in building his ſpirituall houſe, reuerencing his ſanctuary, ſanctifying his Sabbath, hearing his Word, receiuing his Sacraments, fearing the Lord, and walking in his wayes. If thus we ſhall doe touching Gods ſpirituall and materiall houſes, as becommeth good Chriſtians to doe; then (no doubt) the Lord will heare the cry of the Heauens, & the Heauens ſhall heare the cry of the earth, and the earth ſhall heare the cry of the Corne, the Wine, and the Oyle, and the fruites of the earth ſhall heare the cry of the people, and he will bleſſe vs with plenty and abundance. If thus we ſhall doe with zeale and piety; then (no doubt) the Lord will ſay to vs as he did vnto this people; *From this day will I bleſſe you, loe, from this day forward will I bleſſe you.*

One ſhort obſeruation more, & ſo an end. Though time hath wings, yet haue I not much tranſgreſt my bounds: And therefore liſten yet a little I beſeech you, and I will not ouermuch ſtraine the ſtrings of
your

your attention. Here it is said, that Prince, Priest, and People came, and did the worke, in the House of the Lord of Hostes their God. And in the 4 of *Ezra* we Ezra 4.3. reade (that reiecting the aduersaries of Gods true Religion) they went about this worke themselues, and they went about it together; so linckt in concord and vnitie, as if they had beene but one man. So that they came to this worke, as the Tribes came to *David*, with a single heart, with a willing heart, with one heart. And so the Lord of Hostes (who is the God of vnitie) blessed and prospered the labours of their hands.

In like manner, If we would be blessed, and prosper in the building of Gods house, which is the Church of the liuing God; If we would haue impietie defaced, pietie practised, true religion imbraced, and the Gospel to flourish; we must not betake our selues to this businesse like those two Tribes of *Israel*, *Manasses* readie to eat vp *Ephraim*, and *Ephraim* *Manasses*. We must not goe about this worke like *Sampsons* Foxes, back to backe, one drawing one way, and another an other way, one building vp, and another pulling downe (as *Iesus Syrach* speaketh) but Ecclus 34.23. rather like the *Cherubins* on the Mercie seat, turning face to face; or like those *Angels* in *Ezekiel*, ioyning Ezek. 1.9. wing to wing: so we ioyning hand to hand, & heart to heart, as if that blessing of God, in the 37 of *Eze-* Ezek. 37.19. *kiel* had fallen vpon vs. The wood of *Judah*, and the wood of *Ioseph* shall be ioyned in one tree; and then shall we prosper in the building of Gods house, when we our selues are composed, & ioyned together like *Ierusalem*, which was builded as a Citie that was at Psal. 122.3.

vnitie in it selfe.

We must not then goe about this building, like the builders of *Babel* in the confusion of tongues; One speaking in the Language of Atheisme, another in the Language of Papisme, another in the Language of Brownisme, another in the Language of Anabaptisme: one speaking in the Language of this Sectary, another in the Language of that (deuided into companies like *Labans* Sheepe.) O no, If we would haue this Spirituall building to goe on currantly, we must all endeauour to speake one Language, euen that, which the Prophet *Esay* tearmeth *the Language of Canaan*: by which may be meant the true profession of the one and onely true God, and his sincere and true Religion. O Lord, let neuer the abomination of desolation defile thy Temple. O Lord, let neuer the Arke and the Idol *Dagon* be set to stand vpon one Altar among vs. *For what fellowship hath righteousness with vnrightheousnesse? what communion hath light with darkenesse? what concord hath Christ with Belial? and what agreement can there be betweene the Temple of God and Idols?*

2 Cor. 6. 14.
&c.

Eph. 4. 4. &c.

The same Apostle will tell vs in another place, that *There is but one Body, and one Spirit, and one Baptisme, and one Lord, and one God, and one Faith*; and so but one true Religion, and all in vnitie. *Et non habet Dei charitatem, qui Ecclesia non diligit unitatem.* So *S. Austin*, He hath not the loue of God, that loues not the vnitie of his Church. *Phithagoras* (as *Plut. in Moral.* *Plutarch* writeth in his *Morals*) attributing much to numbers, constituted two chiefe principles: the one he called *unitatem*, vnitie; the other *binarium numerum*,

rum, the number of two. *Vinitatis natura si aeri in-*
fit &c. If the nature of vnitie (saith he) be in the
 ayre, it maketh a good temperament; if in the mind,
 it worketh vertue; if in the body, it procureth
 health; if in families, cities, kingdomes, it causeth
 peace and concord. But if (saith he againe) it be not
 in the ayre, there is a tempest; if not in the minde,
 there is vice; if not in the body, there is sicknesse; if
 not in families, cities, kingdomes; and let me adde, if
 not in the House of God, if not in the Church of
 Christ, there is nothing but discord and dissention.
Et Deus non est discordia, sed pacis Deus, saith the
 Apostle, God is not the God of discord, the God
 of confusion. O no, he is the God of vnitie, he is the
 God of amitie, he is the God of peace, as we see in
 all the Churches of the Saints. 1 Cor. 14. 33.

Marcus Agrippa (as *Seneca* writeth) was wont to
 say, that he owed much to *Salust* for one little short
 sentence, which was this. (*Concordia parua res* *Senec. epist. 94.*
crescunt, discordia magna dilabuntur.) By concord
 small matters grow to be great, by discord great and
 mightie matters come to iust nothing; he did ac-
 knowledge, that he owed much to *Salust* for this
 short sentence; because by it, he was *optimus frater*;
 & *optimus amicus*; because, by it he was made a
 good brother, and a good friend.

Surely (beloued) if we could but well remember
 that little short peece of a sentence in the 34. *Psal.*
 (*seeke peace, and ensue it*) we might acknowledge *Psal. 34. 14.*
 our selues deeply indebted to the Prophet *Dauid*
 for the same: which being well pondered, and well
 considered of vs, would make vs to become good bre-
 thren,

Eph 4 3.

thren, and good friends, and good husbands, and good wiues, and good neighbours, and good subiects, and finally good Christians, endeauouring to keepe(*unitatem spiritus in uniculo pacis*) the vnitie of the spirit in the bond of peace.

Psalm 2. 10.

I remember once I saw an emblematicall picture, wherein was graphically described a Christian Common-wealth, diuided into three States : The Regall, Ecclesiasticall, and popular estate. And eue-ry one of these drawne in a chariot, after the manner of *Caelius Secundus* triumphes. The first was the Regall estate, and in this chariot fate the king. But giue me leaue to speake in the language of my text. In this chariot fate *Zerubbabel* the Prince, accompa-nied with *sapientia*, wisedome. And she(me thought) was aduising him, as if she said vnto him, as it is writ-ten in the second *Psalme*, *Bee wise yee kings, and be learned yee that are Iudges of the earth*. This Cha-riot was drawne with two horses; The one white, trapt with crownes, and laurell garlands, and his name was (*premium bonorum*) the reward of the godly : The other horse was blacke, trapt with whips, swords, halters & such like, and his name was (*Pena malorum*) the punishment of the wicked. The Chariotor that guided this chariot, was called *Iu-stitia*, Iustice, with a paire of ballance in the one hand, and a sword in the other hand : teaching *Zerubba-bel*, teaching Kings, Princes, Iudges and Magistrates, how they ought to execute iustice vprightly, to the punishment of euill doers, and for the praise of them that doe well.

1. Pet. 2. 14.

In the second place followed the Ecclesiasticall estate.

estate. And in this chariot sate *Iehoshua* the high Priest, accompanied with (*veritie*) the truth; and she (me thought) was counselling him, as if she said vnto him, as sometime it was said to *Archippus* in the 4. of the *Coloss.* Take heed vnto the Ministerie *Col. 4. 17.* which thou hast receiued in the Lord, that thou fulfill it. This chariot was drawne with a doue, and a serpent alluding to that of our Sauour Christ, *Be wise as Serpents, and simple as doves.* The Coachman *Math. 10. 16.* that guided this caroach was called *fides*, faith.

In the third place followed the popular estate, and in this chariot sate the remnant of the people, accompanied with *obedientia*, obedience. And she (me thought) was reading a Lecture to them, as if she drew her text from the 13. of the *Romans*, *Let euery soule be subiect to the higher powers, for there is no power but of God, and the powers that be are ordained of God, &c.* This chariot was drawne with an Oxe, and an Asse, the Oxe was called *Labor*, the Asse was called *patientia* patience; Teaching subiects how they ought to liue (euery man in his vocation) laboriously and industriously, and how they ought patiently to beare those burthens, which by authoritie are imposed on them, remembering how it is written in the 13. of the *Rom.* *Giue to euery one his due, tribute to whom tribute, custome to whom custome,* *Rom. 13. 7.* and so forth. The Coachman, that guided this Coach was called (*fidelitas*,) allegiance.

Now after all these followed a fourth chariot, and this is it whereunto my speech aymeth: And this was called (*currus charitatis*) the Chariot of charitie. In this Chariot sate *Zerubbabel* the Prince, and *Iehoshua*

Rom. 12. 10.

Psal. 133. 1.

Iehoshua the high Priest, and the remnant of the people altogether; Signifying (as I take it) that whatsoeuer oddes, whatsoeuer difference there is in this world betweene State and State, and betweene man and man (*quoad externa*) in regard of birth, riches, dignities, and promotions, honours and such like; And howsoeuer euery estate, and euery person, hath his precedency according to his degree and place (in giuing honour going one before another) yet ought euery estate, and euery person to be ioyned together, to ride together, and to be drawne together in the chariot of charitie. And they were all compassed round about with a golden chaine, which was called *catena unitatis*, The chain of vnitie, alluding to that in the 133. *Psal.* Behold how good and how ioyfull a thing it is (in the sight of God, in the sight of Angels, and in the sight of men) for brethren (whether brethren by nature, or brethren by nation, or brethren by religion and profession,) Behold, how good and how ioyfull; behold how good and how comely a thing it is, *for brethren to dwell together in vnitie.* It is like the precious oyntment that was powred vpon the head of *Aaron*; which stayed not there, but ranne downe to his beard, and yet ~~yet~~ stayed not there, but trickled downe euen to the skirts of his cloathing; signifying how vnitie, and amitie should passe throughout all the members of the mysticall body of Christ, From top to toe: from the head to the foote; from *Zerubbabel* the Prince, that sits vpon the throne, vnto the basest of the remnant of the people, that stands digging vpon the dunghill.

This Chariot of charitie was drawne with the other

other two Theologicall vertues, *Fides & Spes*, Faith and Hope. And they were drawing this Chariot to heauen; whither when they haue brought it: Faith and Hope are vnyoked, and vanish away; leauing charitie there to remaine perpetually, in louing God, in louing the Saints, in louing one another, world without end, for euer and euer. *Et bonum est esse hic*, And it is good being here, where among the many mansions in our heauenly Fathers house, there are three tabernacles made and prouided. One for *Zerubbabel*, an other for *Iehoshua*, & an other for the remnant of the people; if they shall zealously, and religiously promote the building of Gods house, as becommeth such as are ordained vnto saluation and euerlasting life; where are such vnspeakable ioyes treasured vp for them which faithfully labour in this worke, as no eye hath seene, no eare hath heard, neither can the heart of man conceiue them. I can not leaue your meditations in a better place. And therefore no further to trouble your patience, here giue me leaue to set a period to my speech.

Oft haue I spoken in this place, and the like elsewhere, vpon the like occasion: And indeede, neuer thought I thus to haue spoken more. But behold the power and goodnesse of Almighty God, who killeth, and maketh aliue, bringeth downe to the graue, and raiseth vp againe; his name be blessed and praised for euer. The first visitation Sermon that euer I preached, was in this place, almost thirtie yeeres since. And now God in his prouidence hath brought

me hither once more, to preach my last in this kinde: Long haue I beene vale tudinarius, weake and sickely as you know: And now would I willingly take my leaue, and giue my *ultimum vale* to this place, and the like, in the like assemblies and vpon the like occasion; leauing it to others euery way more fit and able, and the Lord God still increase the number of them.

And in this, my vale-diction, let me say to euery one of you (my brethren) as Saint *Paul* doth to Timothy. Take heede vnto thy selfe, and vnto learning. Take heede to thy life, and to thy doctrine, continue therein; for in doing this, thou shalt both saue thy selfe, and them that heare thee. And you (beloued) that are of the remnant of the people: Remember how it is written in the 13. of the *Hebrewes*: Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue account, that they may doe it with ioy, and not with griefe. And againe in the 1. *Thess.* 5. Now we beseech you, brethren, acknowledge them which labour among you, and are ouer you in the Lord, and admonish you; that you haue them in a singular loue; not in an ordinarie affection, but in a singular loue for their workes sake; If for nothing else, yet for their workes sake, and their worke is no lesse, then mediately the saluation of your soules.

And so let me conclude with the Apostle *S. Paul*. Finally (brethren) fare yee well; be perfect, be of good comfort, be of one minde, liue in peace, and the God of loue and peace shall be with you. This God

A Sermon.

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God of peace, and that peace of God which passeth
all vnderstanding, keepe your hearts and mindes in
the knowledge and loue of God, and of his Sonne
Iesus Christ, our Lord : and the blessing of God
Almighty, the Father, the Sonne, and the
Holy Ghost, be among you, and
remaine with you, in body
and soule, both now
and euermore.

Amen.

*Not vnto vs, O Lord, not vnto vs, but vnto thy
name be ascribed all praise and glory.*

FINIS.
